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changes, with the reasons therefor, which the translator, after the most exhaustive study, deemed it wise to make, e. g.

Matt. ix., 21 **כִּי אָמְרָה בְּקִרְבָּהּ** for *she said within herself* is changed to **כִּי אָמְרָה בְּלִבָּהּ**, because **אָמַר בְּקִרְבִּי** has no support in biblical Hebrew. 2 Cor. viii., 22 **פְּעָמִים רַבּוֹת** *oftentimes* is changed to **פְּעָמִים רַבּוֹת**.

1 Pet. i., 13 **וְקוֹה קוֹי** and *hope perfectly* is changed to **קוֹי קוֹי**, because as he affirms, the intensive Inf. when combined with an Imv., always follows it.

Aside from the correction of typographical errors, the author notes fifty-six such changes as those given above. Every instance involves an important principle as to the usage of a word or construction.

Among other points, the author calls attention to the difficulty found in translating the Greek expressions of *doubting*, and to the canon of translation, "that when the context and meaning are similar" the same Greek word ought to be rendered by the same Hebrew word. It was found necessary, however, to introduce some variations; e. g.: *χάρις* is rendered **חֶסֶד** (John i., 17), **חֵן** (Luke i., 30), **תּוֹרָה** (Rom. vi., 17). *λειτουργία* is rendered **עֲבֹדָה** (Luke i., 23), but **שְׁרוּת** in Heb. viii. Professor Delitzsch accepts frequently, though not always, the criticisms of S. R. Driver. We commend the pamphlet to every student of Hebrew. It is full of rich suggestions, the fruit of a long and laborious life devoted to the study of the subject, and, in this connection, we would remind the student of the New Testament, that much assistance may be obtained from a study of the New Testament in the Hebrew dress.

➤REVIEW NOTICES.◀

Recent numbers of the various religious journals have not been rich in articles dealing with subjects relating to the Old Testament. *The Bibliotheca Sacra* (July, 1883) it is true, devotes two of its seven articles to discussions of the early Hebrew traditions. Prof. Dillmann (pp. 433-449) endeavors "to refute the proposition that the whole primitive history of the Hebrew books was borrowed from Babylonia," as the advanced school of criticism now assert. He suggests, first, that *a priori* the hypothesis is untenable, because the Jews would be slow to adopt the religious traditions of their oppressors, that in fact they appropriated indifferent things as names of months only very reluctantly and after a long period, that the polytheistic forms of Babylonian traditions could not have been reconstructed into an account of such monotheistic simplicity and beauty by the degenerate Jews of that day. But the larger part of his discussion is occupied with an examination of the actual facts, a comparison of the traditions, to discover the points of identity and dissimilarity. Four leading characteristics of the Hebrew tradition come in for examination, (1) A primeval chaos, (2) Paradise, (3) Primitive genealogies, (4) The flood. Comparing the Babylonian and Hebrew accounts in each one of these particulars, he discovers among some coincidences a greater number of divergencies. The conclusion arrived at is that "all wherein the Hebrew primitive history has points of contact with the Babylonian is also common property of other nations. The utmost imaginable would be that the late Jewish composers

might have, with reference to what they had heard in Babylonia, altered or interpolated the accounts of their native books; but this conjecture is not necessary, and is unsupported by farther literary facts."

To be read in close connection with the preceding article, in the same journal, is a *Symposium on the Antediluvian Narratives*, prepared by Prof. Curtiss, in which Prof. Dillmann again appears along with Lenormant, Delitzsch (Fdr.), and Haupt, in a discussion of this same general subject. It is, indeed, merely a synopsis of various works of these authors, Lenormant's "Beginnings of History," recently noted in this Journal, Friedrich Delitzsch's "Wo Lag das Paradies?," Haupt's lecture on "The Babylonian Account of the Deluge," and Dillmann's lecture reproduced in the same number in English, being summarized by the writer. Prof. Curtiss concludes with Dillmann that "this derivation of the Jehovistic as well as the Elohist narratives from Babylon during the Exile is one of the most startling vagaries of modern research, and is a complete *reductio ad absurdum*."

In the *Modern Review*, (July, 1883) the series of articles from the standpoint of the Advanced School, is represented by an examination of the Book of Judges from the pen of Prof. J. Estlin Carpenter. The hypothesis being taken for granted that it was written late in the Jewish history, the principle on which it was compiled is as follows: "The Prophet who beheld his people frequenting the licentious orgies of the Baals had no hesitation in announcing that disaster was at hand; and the historian had simply to invert the order, and from the record of defeat to infer the antecedent sin. From the conquest to the fall of Jerusalem the editors gathered the national traditions and reversed the national annals under the focus of this central idea. . . . No book shows plainer evidence of having undergone this prophetic reconstruction than the Book of Judges." The component parts of the Book are, chap. I., Introduction; a short fragment II., 1-5; the real Judges-Book, II., 6-XVI., 31; two episodes appended, (1) XVII., XVIII., (2) XIX.-XXI. In the examination of the Book, the writer finds (1) Great modifications of the traditions in the light of later ideas; (2) Unreal character of the conquest given in the Book of Joshua. In that Book, it is represented as "the triumphant action of an entire nation, marching in united hosts from city to city, and leaving behind them nothing but blazing homes and slaughtered people. The war was a war of extermination. No one was left to tempt or seduce them. The Sanctuary was set up in the centre of the land. In full possession of the Law, they were undisturbed in the discharge of its injunctions. Their apostacy was willful." Closer investigation reveals the unreal character of this representation. The first chapter of Judges, together with other scattered hints of popular tradition and of later fact, enables us to correct the Book of Joshua. The attack was made not by a single people, but by detachments. No cities fell by trumpet blast. The defence was stubborn. The Canaanites were not exterminated nor were they ejected. The settlement of the tribes may have been effected by peaceable extension. But by this dispersion, the unity of Israel was broken up. To blend the new elements with it, and evolve a higher unity was the work of centuries. The Book of Judges contains the record of tentative efforts in this direction. It tells (a) of the necessity of numerous places of worship and their establishment all over the land; (b) of the adoption, as was natural in the absence of any external unity, of the Canaanitish religion; (c) of the reaction against Baalism of the old Yahveh ideas in the revolt of Deborah and Barak. The conclusion is that the time of the Judges was a time of transition. The rude tribes of the desert are settling down

into an agricultural life. Conflicting impulses struggle for the mastery. Its crimes outrage our ideas of propriety and civilization. But new forces are being stored. They result in the next age in the Monarchy and the Prophetic order.

➤SEMITIC➤AND➤OLD➤TESTAMENT➤BIBLIOGRAPHY.◀

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